differed, and still greater lack of agreement existed as to the means by which it was to be attained. Eventually, as we have seen, after experiments with Legalism and Taoism, one of the schools of thought, usually called Confucianism, was adopted—by the Han and in a modified form—as the orthodox philosophy on which the state was to be built.

t In Confucianism was a second reason for China's success with . government. Any attempt to sum up in a few words the political theory which goes under that name is probably foredoomed to be unsatisfactory. This is partly because, in spite of its professed allegiance to Confucius, a good many other influences molded it, and the proportions of these changed from time to time. Taoism has been a fairly constant factor in Chinese life and since it was often popular at court and much studied by many of the educated, its influence on political ideals was not inconsiderable. Taoism probably made for quietism, a minimum of governmental machinery, and a distrust of force. Other philosophies of the Chou which as separate schools had disappeared before the close of the Han also left their impress. In general, Confucianism believed that human society could prosper only as men preserved right relations to each other and to the universe about them. Ethics was stressed. The education of all the nation in moral character was regarded as one of the chief purposes of the state. This "was to be by the example of the ruling classes rather than by force. Hence much emphasis was placed on discovering and training officials who would measure up to the ideal. Happiness, moreover, so Confucianism declared, depended in no small degree upon the maintenance of right rela-

tions between men and the universe about them. This was to be achieved partly by righteousness of life and partly by the regular and correct observance of ritual, particularly of the sacrifices and prayers to tHe spirits of many kinds by which man was believed to be environed. Even those who, like Hsiin Tzu, were entirely sceptical as to the existence of these spirits, contended that the ritual should be perpetuated—for purposes of social control. _

^In the third place, the success of China's government was due to the means by which the Confucian ideal was inculcated. The beginnings of the system of state education, especially for the